2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

were not at all bad and we ought to bear with them in patience and not rage about them. "For," said he, "consider their origin. They came down from above and so are really heavenly insects." "But how so?" I inquired, and he replied by citing the following story about their descent to this earth. "In the beginning fleas dwelt upon the body of the god of thunder; and as the body of this god itched very much one day, he scratched it and shook himself. Then many fleas dropped upon this earth, where they now dwell. And so it always happens that whenever it thunders these insects hop about much and are very lively."

Think of this, reader! Wonders will never cease! I had got thus far with my writing when I picked up a Japanese newspaper in which I was informed that some local authority in the south of Japan would pay two rin for every flea caught and taken in to the proper authority. This means, say, one farthing for five fleas. They should apply to the god of thunder, surely, and so make certain of a good paying living.

For food, as I had brought nothing with me, the chief's wife fed me on millet (for she had no rice), potatoes, cabbage stew, beans and what I could procure with my gun. There was no meat to be had, and the village had no chickens at all, so that eggs were not procurable. Now and again I got a piece of salmon, but this had to be eaten almost in secret, as the people were not then allowed to catch fish in the river. Once I got a small bit of dried venison, which was so tough that I could only make soup of it. But it was very good. Deer killing had been forbidden, as these animals were becoming scarce, so that I had to eat it "on the sly." One day the chief managed to get me a couple of hen's eggs from somewhere. On handing them to his wife to cook for me I saw that she wrapped each up in a big leaf, gave them a sharp tap on one end, and then put them in the hot ashes on the hearth. After a time she poked them out with the fire tongs,

2: Batchelor M-5 (1877-1924) 1927
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shelled them and presented them to me nicely baked. And they were very good eating in that land of scarcity. On asking her why she crashed them, she told me it was to prevent them from bursting.

The food question being a somewhat important one, I had a talk with the chief and asked him if we could not manage to put up a small chicken house and keep a few hens. He readily agreed to the proposal, so in a couple of days or so we had a lodge built of sticks and reeds all ready. We then went down to a Japanese village at the seashore and bought two birds, which we put into the little place. All went well for the first five days and I had an egg daily. But after that, although the hen cackled every day as usual, we could find no egg, and I was greatly disappointed. This went on for several days and I made up my mind to sit in the shed and so try to solve the problem. As I sat watching, behold, on the very first morning what should happen but, as soon as ever the hen began her song, a big grey snake, some five feet long, thrust his head in from the outside right over the nest. I shouted and this made him withdraw his vicious snout sharply. I got the egg that time. The next morning I waited very quietly outside at the back and when the creature wormed his way up among the reeds and popped his head in, I gave him a whack on his back and killed him. I won also that time and got my egg. After that we had no more trouble. That year I killed no less than thirty-six snakes and vipers. On entering the hut, Penri volunteered the following information. "After a snake has swallowed an egg, he, the demon, glides off to a tree stump, winds himself round it, gives a tight squeeze and smashes it. They are very cunning demons."

Some little time after slaying my egg thief, I was startled one morning by catching sight of another large snake gliding along the rafters and in and out of the reed thatch inside the hut. Undoubtedly he

2: Batchelor M-5 (1877-1924)1927
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them out of the pot and saw their very long tongues, my appetite departed and I threw the whole lot away. The tongues seemed so unduly long, and round. "Ugh"!

During the summer months the women had perhaps not quite so much to do; still, there was plenty to take up their time. There was the weeding to be attended to in the hot sun; bark to be prepared for manufacturing into cloth; thread to be twisted and weaving to be done; also mats to be made. But as soon as the autumn came round, the millet crops had to be quickly reaped, beans gathered in, turnips and carrots to be pulled and the potatoes to be dug up. The mode of reaping millet was very primitive indeed, for the tool used belonged to the shell and stone age. It consisted in merely walking through the gardens and pinching off each head with a small shell, leaving the straw standing. A little later the women and children would go into the mountains to pick up chestnuts, which are used largely for food, and gather the wild grapes. About this time they also dug up arrow-root (*Lilium Glenni*). After washing and boiling well, the arrow-root is mashed up into pulp, which is made into cakes and dried in the sun for winter food.

These people had no agricultural implements to speak of and they did not manure their gardens. We once had an old man in to do up our bit of garden, whom I asked to spread some manure on the ground he was digging up, for I told him that would enrich the soil. He stared at me and said he would not do so. When I accused him of idleness he told me that I was very unjust. "How so?" I asked him. Said he, "you profess to be a teacher of religion, Sir; yet you would have me dishonour and insult the gods by offering them manure! Will they not of their own free will give you the increase they intend you to have? Do you think you can force their hands? Let the gods do as they will!" I really thought the old man was joking. But.

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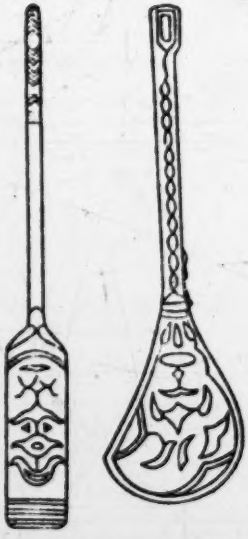
CHAPTER XIII

SUSTENANCE

In the old palmy days food was both plentiful and easy to come by among the Ainu, and they were very happy and contented. Even when I myself first arrived among them about 50 years ago, anxiety with regard to sustenance was only just beginning to be felt in places. In the season the salmon rivers were full of fish, so much so indeed that in some places they crowded one another out of the water on to the banks, and the otters and bears had glorious times among them. The natives netted or speared many. They also killed quite a number by beating them with poles, and even the dogs used to help to catch them by swimming out and surrounding some and then driving them ashore. The season was short so that they "made hay whilst the sun shone." It was then that the roofs of the huts were to be seen crammed full of fish hanging up in the smoke, while many poles which were set up outside were covered with fine salmon slit up the middle and drying in the sun. But being thus dried fresh and



LADLES FOR STIRRING THE COOKING-POTS

2: Batchelor M-5 (1877-1924) 1927
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without salt, I never found such food savoury. It seemed to my palate to be good material spoiled. The people, however, cooked it with garlic or anemone flaccida (which I never could stand), and seemed to enjoy it. Herrings, sardines, cod and other kinds of fish, large and small, abounded round the coasts, and also fine large crabs and many kinds of shell-fish. In those days I could get a very big crab for sixpence; today they are four shillings each. The lakes also were well stocked with fresh water fish. Hence there was seldom any lack of food.

There were also plenty of seals, walruses, porpoises, swordfish, black fish, bonito and such creatures to be caught near the coasts, and now and again a fine whale would be washed ashore. Yes, there was plenty of food for the Ainu in those halcyon days. And the people still hanker after them and wish they would return!

The fur seal formerly abounded in the waters of the north and, although they are now seldom seen about Hokkaidō, large "schools" of them used annually to migrate past Hakodate and Volcano Bay on their way to their breeding grounds under Siberia. The Ainu used to take many of these and use the skins for barter and soft clothing, and eat the flesh for food. Even so late as the year 1891, Professor John Milne wrote of these mammals as follows:

"In Volcano Bay I saw for the first time the fur seal migrating northward. (This was in June.) At a distance of several miles it appeared as if the surface of the ocean was covered with jumping fish. On approaching nearer, a glass showed them to be seals, which were diving and jumping out of the water, but all heading in the same direction. Before we passed them —which took several hours—hundreds were within 50 or 100 yards of the ship. The area they occupied was at least 5 miles square, and reckoning that each seal was, say, fifty yards from its neighbour, the

2: Batchelor M-5 (1877-1924)1927
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eating. And strawberries also are to be found. There is a rich abundance of wild grapes and, although these are very sour, the people and the bears relish them much. They are not preserved in any way but are gathered and eaten when in season, or before. Mulberries of a small kind are plentiful in some localities and are very sweet. These and the raspberries make good jam. The blueberry, also, is found in some places. An edible kind of actinidia abounds, and this fruit, eaten in moderation, is most palatable. Bears are inordinately fond of it. Thus, then, it will be seen that the Ainu, excepting in times of famine, never lacked plenty of food to eat. I used to pay a shilling for a big salmon; for a salmon-trout fourpence; for a hare threepence; for a tree grouse twopence. A bag of rice cost two shillings.

The stem and leaves of the mugwort (*Artemisia*) were also used for food in the early spring when very young. They were taken and first boiled, then pounded in a mortar, and after that made into cakes and dried for future consumption. A good deal, however, was eaten at once, pounded with millet or rice. It is said to have been very nutritious and to be of itself quite sufficient to sustain life and keep the body in a healthy condition. It had a very sweet flavour and the people were remarkably fond of it. It is said that in olden times the Ainu lived much on this herb, and that it has been the means of keeping many alive throughout more than one famine.

Sometimes the people used to boil, peel and pound chestnuts and eat them with fish eggs. The roe and nuts were pounded together and then boiled. Sometimes animal fat was also added, and this made a very rich though indigestible dish. Sometimes it was eaten without being cooked, but as a rule it was made into cakes and toasted. I found this concoction not at all bad on occasion after a good day of tramping it. The people are extremely fond of fresh salmon roe. They

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

252 eat it raw, but if too much is taken, it causes scrofula or boils.

782 All things are looked upon as gods or demons in their own sphere and order. Cereals are said to be gods and are worshipped, and eating the firstfruits is a religious act. Thus an Ainu gave me the following lore on this subject. It is a prayer to the god of cereals.

788 "O thou Cereal Deity, we worship thee. Thou hast grown very well this year, and thy flavour will be sweet. Thou art good. The Goddess of Fire will be glad, and we shall rejoice greatly. O thou god, O divine cereal, do thou nourish the people. We now partake of thee. We worship thee and give thee thanks." After having thus prayed, the worshipper takes a cake and eats it, and from this time the common people may all begin to eat the new millet.

And so with many gestures of homage and words of prayer this kind of food is dedicated to the well-being of the people.

782 776 No doubt the cereal offering is regarded as a tribute paid to God, but that god is none other than the vital principle in the seed itself; and it is only a god in so far as it is beneficial to the human body. The conclusion I have arrived at from this and other examples is that the cereals are considered as a kind of totem gods, and that the Ainu idea of holding communion with such gods is by eating them and thus partaking of their goodness and life-giving essence. The same idea underlies the bear festival.

576 264 On a certain occasion I gave some cauliflower seeds to an Ainu friend, but on going to pay him a visit later, found the plants in danger of running to seed. Upon asking him and his wife why they had not cut and eaten them, the lady replied: "You yourself have not yet partaken of them. We cannot touch them till you have first eaten some." Of course I cut some at once, cooked them, and was very glad to dedicate

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

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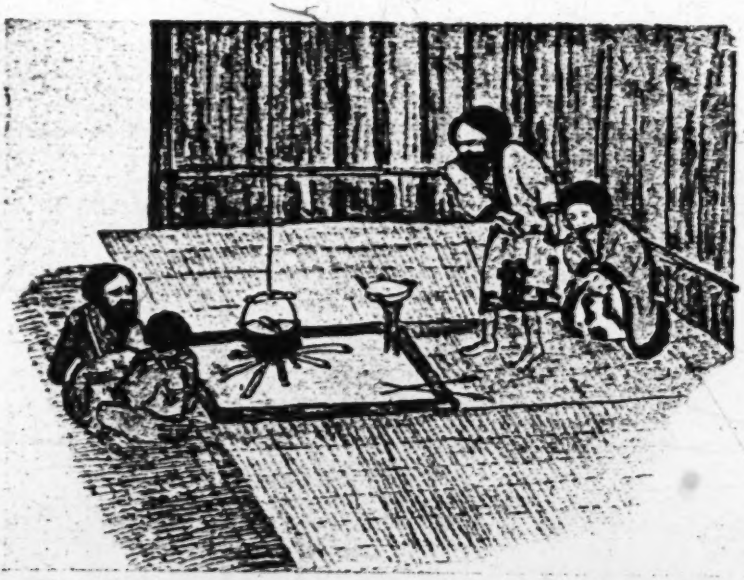

A DAUGHTER BEING GIVEN IN MARRIAGE (Old Japanese Drawing)

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BETROTHED Drawn by T. Katahira, an Ainu

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

supposed to be the origin of the malady. For cuts, the people chewed leaves and tied them over the wound. Some would scrape deer's horn or the bristles of whales, if procurable, into fine powder and put that upon the place. In cases where persons had been scratched or partly scalped by bears, the wound was first washed with fresh cold water, then the scalp was put as nearly as possible into its proper place and kept there by sewing with hair or very fine nettle fibre. The only man I ever met who had been thus treated had his scalp sewn on crookedly and his ear was all awry, and this gave him a very comical appearance. Powdered deer's horn or whale's bristles was put along the seams. If a person was accidentally shot by a poisoned arrow, the spot touched by the poison was either sucked or cut out, then washed, and horn powder put on the wound. Broken legs and arms were set as well as possible and bound up in rough splints.

One day, as we were passing along by the seashore, a great number of small birds arose out of the grass close to us. The man who was with me told me that these were called *pa-koro-chikap-po*, and this means 'little bird demons of disease.' The following is what he said about them.

"During the early spring, little birds with grey coloured feathers and a patch of red on the tops of their heads come and settle near the seashore. If a person should kill one of them, many evil diseases would at once attack the villages round about, so one ought not even to pretend to cast a stick or stone at them, call them names, or even say so much as one word to them. He should turn his face away and pretend not to see them."

When a person first becomes ill, friends generally make him lie by the fireside upon his mattress, for *Huchi*, the goddess of fire, is said to have a special care for such. The people also have cords suspended from

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

539 226 is the perfect number) big storehouses. The people of the surrounding districts, hearing of this, went to him and purchased food. Every year they brought many precious things, among which were fine swords, and with them traded by way of barter. And so this gentleman became very rich.

"Thus did he live and prosper. One year, however, not a single fish ascended his river. As it happened, he had some left over from the previous year, stored in his six godowns. But alas, all there was quickly came to an end.

"One day he went to one of his lakes near, to try angling, but he got no bites. After a long time, thinking it would be useless to try any longer, he was about to start off home disappointed, when at that very moment he felt a fish bite at his bait. With great joy he pulled up the line, and, behold, there was a fine fish on the hook. 'Pull me up at once; be quick, be quick!' said the fish. 'Haul in faster; yet faster!' it said. So he quickly dragged the fish right up to the ice hole. As soon as he had pulled him on to the ice he gave him a sharp knock on his head. Then the fish said,

" 'O Sir, be quick and whack me on my head. Be quick and strike hard and fast. Come, make haste and eat me up.' So, after beating him well he killed him. When he was quite dead, the fish said, 'O Sir, make haste and squeeze me; press me hard; eat me at once; eat fast.' Looking at what he had caught he found it to be a fine silverfish.

136 252 262 (The Ainu name for the silverfish is *inumbe-ibe* and it is *Trichiurus japonicus* Tem. et Schlegal. The Ainu name means 'squeezed food.' This is because it is eaten raw, having been first well beaten and squeezed.)

"Seeing what it was, the gentleman thought thus within himself: 'Here I have lived and fished for many years and have always had plenty of sport. There has been abundance to eat and much to spare. Now, hav-

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

to set to on them at once. These nuts are used for food by this people, and very sweet they are to a hungry man. One of the favourite ways of preparing them is to boil them, then take off their jackets and pound the fruit into a paste, then reboil and mix it well up with millet or rice. It was considered a great delicacy to mix the pounded chestnuts with the eggs of salmon and boil them together. But this concoction adheres so tenaciously to the teeth and gums that one cannot get along without a good, strong tooth-pick. Being fond of chestnuts, I ate up my little present with gusto. But after that, I never again accepted peeled, boiled chestnuts, for I saw afterwards that the women and children took the jackets off them with their teeth! I preferred mine with their coats on, for this appeared to me to be the more hygienic way.

While on this journey it was necessary to cross a deep river in a ferry barge. The horse I was riding was a very stubborn one and utterly refused to enter it. The master of the barge told me to remount and jump him in, which I did without accident. But, alas, when about half way across, the brute jumped over the side, carrying me and all my baggage with him. My horse, baggage, and I went well under water at first, but at last reached the other side safely. While my clothes were drying, I asked the Japanese landlady at whose inn we had immediately put up, to get me something to eat. Some time later, a nice little bird was brought me to feast upon, which I took to be a woodcock. Having eaten it up with relish, I was told by the boy who waited on me that it was not a woodcock, as I supposed, but a little chicken which got sick and had died the day before!

As we were passing through a certain village, a woman rushed out of her house and asked me to step in and flog her husband! "But why?" I asked. "What has he been doing now?" Said she, "He is in-

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

262 251 strips 40 inches in length and dried. Dried herrings are abundant in every house, but they are not pleasing to the eye. The roe of the salmon, *masu*, is also dried and much prized by the people.

[241] For vegetable food they depend partly upon the produce of small patches of ground, which they cultivate in a rather careless manner, and partly upon the natural products of the soil. A preparation known as *shikeribikina* is the dried leaves of some plant unknown to me, which they find on the mountains. Lily roots dried on strings are found in every house. At Abashiri I found strings of small fruit, which the Ainos called *maou*. These fruits belong to the genus *Rosa*, and the Ainos eat them both green and dried. Flat, circular cakes of dried lily roots, with a hole through the center, are tied together with bark, but I was unable to get a translation of the name they bear, which is, as I understood the word, *umbayero*. At Abashiri I found some very good flour, but its source could not be learned. Numerous other varieties of food are to be seen in the collection.

252 Cooking is carried on in an iron kettle with a wooden cover, over the fire-place. Every imaginable edible substance that they possess goes into the indescribable stew—fish, vegetable tops and roots, flesh and fowl, altogether—to be either ladled out with wooden spoons or fished out with chop-sticks from time to time, as one of the family requires food. Fish is also spitted before the fire on sticks, which are stuck in the ashes. All their food is either boiled in the pot or roasted on sticks in this manner.

SAKÉ DRINKING.

273 From certain allusions in what are presumed to be native folk-lore stories, it would seem that the Ainos have long known how to make a kind of fermented drink from rice and millet. It is not unlikely that they were taught by the Japanese. I am not aware that they do at [177] present make any such beverage, but they are inordinately fond of Japanese saké. They will do almost anything to get saké, and they drink it cold in great excess whenever they can obtain it.

[415] The usual form of saké cups, which, as already stated, are among the treasures of the household, is represented in Fig. 77. The pecul- 413 iar carved sticks are mustache-lifters. These are made by the Ainos, as the carving shows, but some of them are lacquered. The Ainos at Shari and also at Bekkai claim, as I understood the jargon, that their ancestors were acquainted with the use of lacquer and that they made the sticks. I am disposed to doubt these statements, but it is a question how they obtained the lacquered sticks. Some of these are certainly quite old, and they were highly valued by their possessors, who probably would not have parted with them but in consideration of a reward of saké in addition to the price demanded. When they were obtained, the carving was quite filled with dirt, but that did not interfere with their proper use by the people.

3: Hitchcock N-5 (1888) 1891 AB6 Ainu A[illegible]

126 [245]

Carrying bag.—Similar to 150676, but larger, made of the rush *Scirpus*, with brown parts of dyed bark, the ends of ohiyo cloth. Ainos of Yezo, 1888. 150684

Wooden dish.—Octagonal in shape, about 12 inches wide by 2½ inches deep inside, cut out of a single block of wood. Ainos of Yezo, 1888. 150685

Wooden bowl.—Circular, excavated from a block of wood, about 10 inches in diameter by 3 inches deep. Ainos of Yezo, 1888. 150686

Cloth mitts.—Mittens made of Japanese cotton cloth. They cover the wrist and back of the hands only. Ainos of Yezo, 1888. 150688 [291]

Ceremonial head dress.—A band of dyed bark, braided, about 2 inches wide, to put on the head. Around the outside a band of white, curled shavings pass, with the free ends behind. In front a rude wooden figure, perhaps representing the head of a bear. Squares of purple cloth hang down all around the lower edge. Used by the men when dancing. (See Fig. 87.) Ainos of Piratori, Yezo, 1888. 150687 [293]

Apron.—Made of ohiyo cloth and Japanese blue cotton cloth, embroidered with light-blue cotton yarn. Worn by the women. Ainos of Abashiri, Yezo, 1888. 150689

Inao.—A whittled stick made of willow wood with long, curled shavings hanging down from near the upper end. The lower end sharpened to stick in the ashes of the fire-place or in the ground. Rather more than half way up a few shavings curling upwards on one side. Length, 30 inches. Inao represents the gods, to which prayers are offered. They are found in every house in the corner sacred to the house god, and in the fire-place where the fire god is worshipped. (See Fig. 86.) Ainos of Yezo, 1888. 150690 [778]

Inao.—A whittled willow stick with pendant shavings, like 150690, but smaller, and stick plain below with short, curled shavings at the top. Length, 17 inches. Ainos of Yezo, 1888. 150691

Inao.—A willow stick with pendant shavings, similar to 150690 and 150691, and used for the same purposes. Length, 30 inches. Ainos of Yezo, 1888. 150692

Broiling sticks.—Stuck in the ashes of the fire-place with fish spitted upon them for broiling. Ainos of Yezo, 1888. 150693 [252]

Tobacco box and stick.—The box has a lid held in place by the cord which passes through holes down both sides and across the bottom, ending above in a knot at the back of the stick. The stick is thrust in the girdle when traveling. Box and stick carved in native designs. Ainos of Yezo, 1888. 150694 [276]

Moustache sticks.—Carved flat sticks of wood, plain or lacquered, used to raise the moustache when drinking saké, and for throwing drops of saké as libations to the gods. The lacquered sticks are undoubtedly old. They are covered with Aino designs, but the lacquering is probably Japanese work. Length, about 13 inches. (See Fig. 77.) Ainos of Shari, Yezo, 1888. 150695–150699 [413]

Parts of an Aino loom.—The essential parts of a loom used for weaving ohiyo-bark cloth. Ainos of Yezo, 1888. 150700

Shell for lamp.—A shell of the *Pecten* used to hold oil and a small wick, to serve as a lamp. The shell is supported on the end of a three-forked stick set up in the fire-place. The wick is the pith of a plant, sometimes a bit of twisted bark fiber. Ainos of Yezo, 1888. 150701 [354]

Tobacco box and stick.—Similar to 150694, but much larger. Probably quite an old box. Wires for cleaning the pipe attached to the cord. (See Fig. 79). Ainos of Yezo, 1888. 150702 [276]

Tobacco box and stick.—Similar to 150694. Ainos of Yeterof, 1888. 150703

Red lacquer cup.—Used for saké. Made by the Japanese. Ainos of Yezo, 1888. 150704

Large knife and case.—The knife was obtained from the Japanese. The wooden case is of native workmanship, made in two pieces, bound together with bark, the outside elaborately carved. (See Fig. 76.) Ainos of Yeterof, 1888. 150705 [411 415]

Bead necklace and copper ornament.—Worn by women. The beads are of glass, blue and white, strung on a cord. The thin copper plate bears a stamped or hammered figure of a person seated on some mythic animal, with leaves of palms [301]

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

I consider this to be the original cause why this artistic insight is to be found even among the lowest classes. The Ainu have no such insight; they have no characters, no writing of any kind, no books, and it is therefore not astonishing that they are not trained to understand art, bad as it may have been in my case. Their appreciation of lines is yet in the rudest form, and they possess no more than what is instinctive with them. For instance, while I was sketching, Benry and his friend either sat or crouched down by my side like two dogs, and when my sketch was finished I showed it to them.

"Pirika, Pirika! Nishpa!" ("Very pretty, very pretty, sir!") Benry exclaimed with perfect self-assurance; but when I asked him what he thought the sketch represented, he cut me short by saying that *I* had done the picture and *I* ought to know what it was meant for; he did not. His friend agreed with him.

When my work was done we three walked back to Benry's house, my two Ainu friends being very anxious that I should get something to eat. From their conversation and gestures I caught that it seemed incomprehensible to them that I should sit in front of an Ainu hut and—to use their expression—"make all sorts of signs on a wooden panel." After a lengthy discussion the two came to the conclusion that houses in our country were so bad that I had been sent to the Ainu country to "copy" the pattern of Ainu huts!

Benry seemed excited about something, and hurried us back with curious haste and eagerness. When we left the house in the morning I saw Benry's better-half placing a few eggs in water to boil over the fire. When we entered the hut, nearly two hours afterwards, the eggs were still boiling, and no fair maid within yelling reach. In order that the fire might not go out during her absence the thoughtful girl had placed the largest portion of the trunk of a tree in the fireplace!

Taken altogether, Benry and all his Saru Ainu are very good-natured. They gradually got accustomed to being sketched, seeing that after all it really did not bring on them "immediate death."

The more one sees of the Ainu the dirtier they appear, but as dirt to a great extent contributes to picturesqueness, I was

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

533 and sentimental, but verily diabolical, consisting mainly of
755 wild howling with an accompaniment of stamping feet and the rattling of sword and knife, and followed by a disgusting expectoration of chewed convolvulus roots, which are said to be powerful in expelling the evil spirit and restoring the sick person to health.

461 Furthermore, music is invariably used by the Ainu—
533 especially by the women—to facilitate manual labour, as when pounding millet, rowing, pulling canoes on shore, or drawing water from a well, when packing sea-weed, or when preparing salmon for the winter; and also in their games, which I have already described in the chapter on the festival at Piratori.

461 During the process of pounding millet—which is only prac-
[190] tised in the southern part of Yezo—two or three girls stand
252 round a mortar in which the millet has been placed, and each
533 girl, holding with both hands a pestle, beats and sings, one after the other, the words "*Huye, huye,*" as the pestle is let down, increasing in loudness when the grain requires harder pounding, and slowly decreasing in volume towards the end. This pounding begins about sunset, and the place chosen for the operation is generally the small porch of the huts. It has indeed a weird effect to hear these many voices from the distant huts gradually dying away as darkness comes on, till finally only two or three break the stillness of the coming night. Then even those wear away, and everything becomes as silent as the grave.

461 When riding on horseback, especially if alone, young men
[490a] are fond of singing, and when going through forests, chopping
533 and collecting firewood, Ainu invariably sing.

I have often heard two or three Ainu, when packing sea-weed within a few yards of one another, each singing to himself, and each so much absorbed in his own composition as not to even hear his neighbours. An Ainu does not and cannot sing unless he feels in the mood for it; but if he sings he is carried away by his own music. Of course this is a good quality in Ainu music, as in all arts where "feeling" is to be appreciated as much as execution. The latter is to be got by constant practice and teaching; but the first has to be born in one.

123 My readers must forgive me if I am judging Ainu music,

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
AB6 Ainu AB6

APPENDIX II: The Bear Ceremony

I have taken the following account of the Bear Ceremony from captions of the film made by Munro circa 1931.—B.Z.S.

AS among many other peoples of the Arctic and sub-Arctic, the Ainu show great reverence to all animal remains. Animals were ceremonially butchered, prayers were made to their skulls and gifts were offered to them so that their spirits might be pleased and return in physical form to be hunted again. All animals were treated in this respectful way, but greatest reverence was paid to the bear, which was captured as a cub and kept alive in a wooden cage for some years before being ceremonially slain. Munro does not state how often this sacrifice was made, but I think only one cub was reared in a village at a time.[1] The ceremony was held at the best house in the village, and this would have been the house of the *kotan* chief. After the sacrifice, there is little doubt that efforts would be made to capture another cub to rear for the next ceremony, when the cub had grown to a suitable size. The caged bear was treated with the respect due to a god (*kamui*).

Before the ritual begins, special food must be prepared. Millet is pounded into flour from which the women make special dumplings—large ones for the god and spirit relatives and smaller ones for Ainu guests. They will perforate these in the centre and thread them on sticks. They will also make small round cakes which will be thrown like confetti.

The day before the main ceremony, friends gather at the house of the festival host, usually bringing food for the occasion. First, Kamui Fuchi is given offerings at the hearth, and the people ask for her approval and protection. Then, other household deities are revered, and the gods outside the house are solicited in turn. Outside the sacred window, facing east, stand fences supporting *inau*, which are special offerings to the gods and also serve as a means of communication with them. In gala dress and head-band of sacred curled shavings, the elder offers libations to the gods. The house where the ceremony is held is a good typical Ainu dwelling.

[1] This was the normal practice, but if several cubs had been captured, they might all be sacrificed at the same time, and the ceremony for them all would be held at the house of the *kotan* chief.